

UNITED STATES ARMY CHAPLAIN SCHOOL

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TITLE: COLOR ME CHAPLAIN

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PREFACE

As a result of my years in the military Chaplaincy, I have been faced by friends who asked, "What can I do?" The answer to that question has never come easy. This paper is an attempt to answer the White Chaplain's question concerning what can be done by him, and to deal with the question of whether it can be done. Many Chaplains in the 1972-73 C-22 class have discussed various parts of this paper with me. Dr. William Katz of Long Island University was a great help by consistently asking the right questions about my questions.

This paper is by no means definitive in nature. It is the result of my readings, experiences, studies, and long discussions with Chaplains John Evans, Herb Turner, and Connie Stamps -- they shared with me their experiences as Black Chaplains.

Any comments concerning the contents of this paper are welcome.

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RECOMMENDED READING LIST AND OTHER RESOURCES

COLOR ME CHAPLAIN

The "Olive Drab" soldier is dead. No longer can the Chaplain proclaim his social neutrality, or understanding posture, by proud explanation that he sees neither Red, nor Yellow, nor Black, nor White because all soldiers wear the same color of uniform. The liberated Chaplain must be able to look at the soldier and see his color, his religion, his national origin, his personality differences, and deal with each difference honestly. It is legitimate to see the color of the man's face, as long as the Chaplain does not color the ministry that he provides. Perhaps there is something to the notion that we can love best those persons whom we best understand. If that be the case, then perhaps we owe it to ourselves, and to our people, to better understand the individuals behind the faces of our multi-colored parishes. The minister in the military uniform must be able to leave the color on the people and say, "Color Me Chaplain," a man of God whose mission is to spread the message of God's love to all people -- by word and by deed.

The purpose of this paper is to identify some areas of concern which tend to make difficult the efforts of the Chaplain to provide a meaningful ministry to all of his people.

The Problem.

The problem is, simply, how can a Chaplain minister to people of different socio-ethnic backgrounds? We will take a look at some of the underlying factors which may sometimes cause the Chaplain to falter in his efforts to do the job that he really wants to do. We

will look at the socio-historical problem which has influenced the role of the church in society. This paper will deal with some of the historical data as it impacts upon the relationship of today's Black soldier to today's White soldier. How can the Chaplain maintain a "helping" attitude when he is constantly rebuffed by the minority peoples of his parish, to include the Hispanos, the Blacks, the Indians, and the "liberated" woman (WACs and Army Wives). Is there a theological perspective which can be applied in the area of Human Relations/Race Relations? How can a broad understanding of sociology and psychology be tied in with the Chaplain's theology to help him and his people to grow? There are factors which mitigate against the ability of the Black Chaplain to minister to non-Black people. Likewise, there are factors which mitigate against the ability of the White Chaplain to minister to non-White soldiers. We must also accept the fact that people often categorized as "other" will take a skeptical look at both the White and the Black Chaplain. The Chaplain must accept the challenge. The well trained, properly motivated, sufficiently enlightened chaplain can overcome many, if not most, socio-religious barriers. The question is "How?"

Importance of Dealing with the Problem.

The soldier is already dealing with the problem. In many cases, the soldier has already made up his mind: "The Black Chaplain can't help me because he is one of the Brothers;" "The White Chaplain can't help me because he is White, and no White man can be trusted;" "The Chaplain

is not interested in helping me because he is a man, a part of the Army, and naturally is going to take sides with my husband." These are active accusations, but when a soldier finds a Chaplain who "has it all together," a trust relationship can be established. There is no doubt in anybody's mind, at least there should not be, that racial and sexual injustice is still very much a real thing. The Black soldier, by far, has serious doubts about the racial integrity of the White Chaplain -- right or wrong, the White Chaplain has to deal with that feeling. Likewise, the Black Chaplain has to deal with the fact that he is Black and therefore has to live down related suspicions and live up to related expectations. If the Chaplain, either Black or White, is concerned about playing it racially "safe" then he need not expect to be successful. The Black soldier looks at the White Chaplain with a critical eye. Only by doing and being can the Chaplain, of any color, effectively minister to the non-White soldier. If the Chaplain doesn't deal with the problem of "How can I be a pastor to a person who has a different 'paint job' than I do?," then the ministry of that Chaplain is going to be limited.

Scope of the Problem.

We cannot effectively deal with every aspect of a multi-racial ministry in this paper. Here, we will try to identify some root causes, recommend some means of neutralizing some historical problems, and then offer some workable solutions to the areas identified. We will spend some effort in talking about feelings of personal guilt and frustration, personal inadequacies, and the feeling of misdirection. We want to find some ray of hope in what often seems to be a hopeless situation.

Proposed Goal.

The goal of this paper is to reinforce the confidence of the individual Chaplain. The Chaplain has the Calling, the skill, and the knowledge that is needed to enable him to minister to all peoples. Professional qualifications plus personal courage can make for a winning combination. United States Army Chaplains have already proven themselves to be men of courage. Some mass execution of that courage would effect much spiritual and social growth for all people. Professional excellence plus personal courage will prove the thesis of this paper, that "any Chaplain can." The goal of this paper is not only to encourage the individual Chaplain, but to suggest to Supervisory Chaplains that their active leadership in the area of Human Relations can put new life into the mission of the United States Army Chaplain.

CHAPTER I
HISTORY AS SOCIAL INFLUENCE

"Chaplain, why does it have to be this way?" This question has been asked many times. It has been asked by people who are victims of bias. It has been asked by people who are genuinely hurt and confused by the "way things are." We recognize that events do not "just happen." We want to know what has made things happen. Let us take a brief look at some common historical facts which may impact upon today's social attitudes.

Inadequacies of History.

The concern that our history books have not been true to history, along cultural lines, is now common. If our history books had been accurate, perhaps the relationship of the races of men would have been different. The work that has been done to make our world as progressive as it is reflects the fruit of the labor of many peoples. It was the African who first domesticated the sheep, the cow, and the goat, and gave stimulus to Greek art through Ethiopia and Egypt, and gave the world what may well be the most valuable gift of all -- the use of iron. Many would be shocked to think that the belittled Chinaman on our shores came to us from the Land which gave us such invaluable treasures as the mariners compass, printing, and gunpowder. It would be interesting to take a look at how much society really owes the Oriental mind for her knowledge of science, architecture, philosophy, and mathematics. The ancient builders of Egypt laid the foundations of modern architecture. Great

pyramids are the Egyptian masterpieces, similar structures were built by Ethiopians, Babylonians, the Indians of Mexico, and to a lesser extent, the inhabitants of Central and South America. The Sphinx also bears testimony to the race of its builder, Khafre. The facial features of the Sphinx are clearly Negroid. These are but a few of the deeds which are not always accurately reflected in American History Books.¹ To have been a part of the growth process can be a real source of strength for many people. A major part of the "Black Pride" phenomena is directly related to the discovery of the fact that people of color had made such great contributions to world civilization.

Consequences of Inaccurate History.

White tailoring history to meet the social needs of the time may satisfy some immediate requirement, to write history in such a way as to exclude groups of people, by race or national origin, can produce serious problems for later generations. Such has been the case in America. In some history, books where the accomplishments of Dr. George Washington Carver are recorded, no mention is made of his background as a slave. In a day when ethnic pride carries such a high premium, it is important to know that the success of the 20th century is built on the shoulders of Black men and White men, Red men and Yellow men, men from the full spectrum of God's Creation. To deny the contribution of all people is something like denying the worth of a people, and that becomes a serious matter.

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BLACK HISTORY DIORAMA. The George Washington Carver Museum at Tuskegee Institute Alabama houses a display of twenty dioramas which illustrate the role of the Black man in the history of civilization. This particular display was created as the court of honor for the American Negro Exposition held in Chicago, Illinois, from 2 July to 30 September 1940. It was sponsored by the State of Illinois, and the Federal Government. After the exposition was closed, the display was donated to Tuskegee Institute by the State of Illinois.

a. The victim, the one who has been "shortchanged" his rightful place in history, is likely to develop a feeling of inferiority, self-pity, and despair. Such feelings may cause the "victim" to perform at less than his full potential. Where feelings of inferiority or hopelessness have been passed on from generation to generation, the last generation of performers may be less able to perform than their peers in other ethnic groups where the despair syndrome does not appear. Such a phenomena has been observed by this author, and any further study on the subject would be welcomed.

b. When historical facts are made known to the peoples involved, those who have been "shortchanged" become suspicious of all recorded history. A sense of pride develops, and the "victim" may well feel justified in excluding people from his own ethnic world -- a kind of "racism in reverse." This kind of thing is happening in America today with Black people and is mirrored in the military population. Other minority groups are beginning to follow the same pattern, especially the American Indian and the Chicanos. Women, through the Women's Liberation movement, are going through similar experiences.

c. Along with the pride which develops with discovery of ethnic historical data, anger and hostility can also develop. The anger which arises as a result of the "I have been cheated" feeling can, as it has in some cases erupt in violence or social separation. The pattern is established with the minority calling the majority bigots, the latter day majority replies with the "don't blame me for what my Grandpa did"

attitude, goodwill turns to backlash, and the circle of events becomes even more confusing. The obvious question for the Chaplain involves the "how" of what needs to be done to meet this serious challenge.

d. The Chaplain as prophet does have a role to play. The role that he accepts will have to be both "active" and "other-directed." Any passive or self-protective activity will quickly be recognized by those who are looking to him for help. Thus the Chaplain could become a part of the problem instead of a part of the solution. The Chaplain needs to know something about the soldier and his background. He can not deal with the frustrations of the soldier if he has no appreciation for the factors which feed those frustrations. An open socio-academic commitment to the liberation of truth is required. Anything less than a concretized commitment to the whole man liberation of every man will be recognized for what it is and the effectiveness of the Chaplain will be damaged. An adequate understanding of ethnic historical facts is a must for the Chaplain who desires to be able to minister to people across racial and religious barriers.

CHAPTER II
TAKING A PROACTIVE POSTURE

The Chaplain is a leader by Divine Calling, by profession, and "by direction of the President of the United States." He is a natural leader. By virtue of his status as a Chaplain, he is "followed," whether he wants to be followed or not. It is important that the leadership role of the Chaplain be a positive one. Not only is this true in spiritual matters, but it is true in social action. Neither Jesus nor Moses or any of many Biblical leaders confine their activities to the rituals of the temple. They were all concerned about man as a "whole being," to include every aspect of man's life. Why should the Chaplain choose not to follow the Biblical example.

For the Chaplain, ignorance or reluctant action is not an adequate substitute for positive leadership. We must recognize that not every Chaplain has expertise in the area of Human Relations/Race Relations. However, there is no reason or justification for a Chaplain not to be functional in the area. In many cases, expertise or functional ability simply means caring.

One major complaint of minority soldiers, primarily Black soldiers, is that Chaplains, by far, have demonstrated an unwillingness to stand up and be counted as prophets of justice and truth. Recently, a representative from the Office of the Chief of Chaplains made a visit to a CONUS Army post, and was invited to participate in race relations seminars, and to meet with groups of people involved in race relations work.

This visiting Chaplain was told by one group of soldiers that they had talked with Chaplains, had witnessed their silence or absence at race relations seminars, and had visited their chapels. And as a result of this relationship with Chaplains at that post, they had concluded that the Chaplain, the one who the best opportunity to work for improved race relations,¹ was in fact doing least. It is not really important to consider whether or not these soldiers had captured the true nature of the Chaplains on that post. The important fact, and real tragedy, is that because of their lack of proactivity, their witness as God's leaders of men was now totally ineffective. Chaplains are often asked about their involvement or non-involvement in Human Relations activity. Too often these sad and depressing responses are given:

- a. "I'm just learning myself, so I'll just stand back and watch."
- b. "My job is to preach the Gospel and to take care of my 'people,' not to get involved in this social stuff."

It seems a pity that such misdirection can be a live issue for an Army Chaplain. Something is wrong when a minister can use his "theology" as a cutting edge to divide the Man-God relationship from the Man-Man relationship, for the absence of one of these relationships calls the other one into question.

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For purpose of definition in this paper, RACE RELATIONS involves people to people relationships as impacted upon by race, creed, color, national origin, or sex. HUMAN RELATIONS may include race relations, but includes the relationship of people to people as impacted upon by the total environment.

CHAPTER III
HIDDEN BIASES WITH SOCIAL APPROVAL

Chaplains, like any other people, are influenced by their environments as well as by historical developments. They are influenced by the educational and economic status of the people in their homes. They are influenced by people who are currently around them, outside the home. If that atmosphere is one of hope, the Chaplain moves through his day with relative ease as a result of that hope filled atmosphere. If his atmosphere is one of continual failure and despair, he may find himself wondering whether or not he should remain in the chaplaincy. It is often the accident of birth which makes the difference between whether a man, Chaplain or enlisted soldier, moves in an atmosphere of hope or despair. Sociological factors often place entire groups of people in environments where an atmosphere of despair prevails, and this fact alone makes it necessary for us to take a hard look at existing "equal opportunity programs." The hidden sociological biases from the soldier's background may cause the soldier to be unable to compete on an "equal" basis. Let us take a look at how socio-economic bias can be a catalyst for success even when all other factors are equal. People who are born in a relatively affluent background are blessed with an atmosphere which is conducive to positive academic and economic growth. The success model is already present, and for the man in this environment, success is a matter of minimum but consistent effort. In another situation, the man may have been born in an environment which is sociologically deprived, but because

of his race, sex, religion, or national background, hard work and fairly consistent effort will pay off for him. A man can have all of the requirements for success, but to be born to people of the wrong ethnic background can negate all of the other things a man might have going for himself. To be Red, Black, or Yellow and poor is not in the same category as being White and poor, even with the heavy emphasis on increased "opportunities" for minorities and the economically deprived. Yet, there are many people who still believe that the key to success is talent plus hard work. They ignore the fact that many things impact upon the ability of an individual to succeed. Some people, even Chaplains, believe that since they "pulled themselves up by their bootstraps," others can too. (They seem to forget that bootstraps are no good without boots.)

It is a fact that the bias of past generations can make "equal opportunity" programs in this generation a gross impossibility. Since many jobs and academic requirements are based on middle-class White American standards, it becomes difficult for many others to work their way into the "main-stream" of society, and virtually impossible for an individual whose background does not provide an understanding of the values, language, imagery, and other psycho-social dynamics of middle-class White America.

There are many hidden biases in our social structure which carry tacit social approval. These biases may be personal or institutional. They may be sociological, psychological, or religious. It is said, and with a great deal of truth, that the most segregated place in America is the

Church at Worship time on Sunday morning. The Church has built-in biases which exclude people of different social or ethnic background -- some are unintentional, and others are planned.

Calvin S. Hall, in his primer of Freudian psychology, discusses Freud's concept of predicate thinking. He defines predicate thinking as "the tendency of the id to treat objects as though they were the same, in spite of the differences between them." As an example, Hall writes, "Because Negroes are dark skinned and because darkness is associated with the wickedness and dirt, Negroes are thought of as being bad and dirty."¹

It is possible that a person could be really embarrassed to be confronted with the biases within them which may be attributed to predicate thinking. Such an embarrassment would be well worth the experience, especially for a Chaplain. An objective Chaplain is far more valuable than a biased Chaplain. It is the responsibility of each Chaplain to clear up such "thinking" which ultimately leads to racism. The Chaplain must be an example of good objective leadership.

¹
Calvin Hall, A Primer of Freudian Psychology, The New American Library, New York, 1964.

CHAPTER IV
ATTEMPTS AT RECONCILIATION

Friction or confrontation is uncomfortable in any situation. When sociological friction develops, a move gets underway to relieve that situation. Racism is a source of friction for the Chaplain, and the church in general. The race relations problem has a strong church background. Christian families, as well as non-Christians, owned slaves. When the question of Christian ethics emerged concerning slavery, the Church found ways of legitimizing the situation. In 1664, when the issue whether or not a slave who was a "Christian" could be held captive as a slave, the Church could not make the decision. The courts had to decide it for them. Maryland, North Carolina, New Jersey, New York, South Carolina, and Virginia each had the courts to decide for them the question of baptized slaves.¹ In this case, and many other situations, the Church did not take serious her opportunity to be prophetic in the call for human justice. Even today, the Church can not form a united front in the fight against racial injustice. The Church, in many cases, would rather hide behind the "Gospel" than to stand out and preach the brotherhood of man. Because racism has been legitimized in so many ways, a great number of people see their form of racism as not being racism, but as a part of the "gospel truth." Chaplains, like other church people, are a part of that historical church position of "conservatism," and may need to take an independent look at their prophetic role within the community. There are, however, many people who are trying to remove all

¹ Peter M. Bergman, The Chronological History of the Negro in America, Harper and Row, 1969.

traces of racism from church life. The project is a difficult one.

Black Christians are grasping an understanding of the role of the American Church in historical racism at a time when young White Christians are making the same discovery. The problem is that Blacks, looking at the historical pattern, are often unwilling to accept the efforts of young White Christians as being genuine. As a result, serious frustrations arise. Blacks, because of their experience with both individual and group racism over long periods of time, may be keeping their defenses up -- offensively. In the military, the young Black soldier may well tell the White Chaplain, "Thanks Chaplain, but you can't help me because you are White and I'm Black." There is no need for the young soldier's accusation to be correct. But if the White Chaplain agrees, and goes off looking for a Black Chaplain to solve the problem, then the young soldier has just gotten his suspicions confirmed. Not all Black soldiers will react negatively toward the White Chaplain, but the Chaplain need not be surprised when rebuffs are met.

The Spanish speaking soldier may well seek neither a Black nor a White Chaplain. He may choose to seek out a senior NCO or Officer who will "understand" him. The Black Chaplain is not exactly immune from racial rebuffs, although the White Chaplain is more vulnerable. The Chaplain who is of an Oriental background will encounter his own brand of problems. Prejudice against the Oriental Chaplain may be predicated upon the experiences of wars in the East, such as Korea or Vietnam.

The attempt of the Chaplain to be proactive in the liberation of all people from spiritual, social, and economic bondage, will be met with much resistance, often hostile resistance. He will have to risk failure, censure, or even professional difficulties. Reconciliation will not be a fact until racial trust is established. The Chaplain can get ahead of the game by committing himself to the concept of the whole man liberation of every man.

CHAPTER V
DEFINING RACIAL HARMONY

Defining the Question.

Dr. Martin Luther King, in speaking to an Annual Conference of Methodists, defined racial harmony as "bringing the disconnected aspects into a harmonious whole." He did not ask for all of the parts to be made the same, but that they be brought into a harmonious whole. Within the military, there are many groups of people and life situations. In the military, we can find Indians, Caucasians, Blacks, Orientals, Hispanos, Women, Southerners, Northerners, Westerners, Officers, NCOs, Enlisted people, and the list could go on. In order to have harmony among all of these people, positive action must be taken, to include learning how to recognize the differences between the disconnected parts which can become a harmonious whole. The problem is not in getting rid of differences, but in getting all of the parts to fit, to work together for the good of the whole.

Racism As A Disconnecting Factor.

If we are to let "justice roll down like waters, and righteousness like a mighty stream," then we will have to discover and put away the "weight which so easily besets us." In this context, the "weight" is racism, both personal and institutional. In addition to defining racial harmony, racism must be defined. When the subject of racism is mentioned, personal defenses are also raised. The label of "racist" is often an empty bit of verbage filled with a lot of feelings, but having no content

or definition. Usually, the only person who recognizes the act of racism is the victim and not the offender. RACISM IS THE ACT OF EXCLUDING OTHER PEOPLE FROM ONE'S PERSONAL AREA OF OPERATION BASED ON RACE, CREED, COLOR, NATIONAL ORIGIN, SEX, OR SOME OTHER HUMAN DESIGNATION. Racism differs from prejudice in that racism involves action, whereas prejudice only involves feelings. Prejudice also presupposes a lack of knowledge or understanding. Thus factual knowledge and understanding can eliminate prejudice as well as the greater part of intentional racism.

Pathology of Racism.

Personal racism may be intentional or unintentional. Intentional racism is in fact malicious. It is using one's power to exclude others, or to deny others their rights, purely as means of racial censureship. It is a sick form of behavior. Unintentional racism occurs when a person, because of his social education, unknowingly discriminates against another. When a soldier makes a low score on an exam because his hometown high school did not provide a course in algebra to the Black school, then the hometown school is guilty of malicious racism, while the Army may be guilty of unintentional racism. In many rural areas, the annual per capita income is less than \$800.00. The opportunity and the motivation for these young people to get the education needed to professionals is a long way from reality. Equal opportunity at the graduate level is no good if equal opportunity does not exist at the elementary level. Many soldiers are victims of social and economic racism from the earliest stages of their public education. The

Chaplain can help to identify these hidden biases and help move his society toward a more meaningful existence. In order for the Chaplain to work through the condition of racism, he will have to free himself of unhealthy defenses, take a fresh look at his personal weaknesses (which may be purposely hidden from self), take corrective action, and then move on to positions of moral, spiritual and socio-logical strength. Racism robs the military of its opportunity to operate at its full potential. The elimination of racism is essential to the Chaplain in the success of his mission.

Pinpointing Institutional Racism.

Like the individual, the institution which perpetuates racism is not always aware of its sin. However, it would be correct to point out that many of our social and religious institutions are racially exclusive by design. Institutions such as schools, churches, the military, big business, and social organizations can easily become guilty of racism if care is not exercised. Chaplains can help the military to avoid racial pitfalls by helping the Command to spot inequities in the structure, along with offering viable solutions to the problem. The Chaplain can be instrumental in helping the organization to find those conditions, which by unintentional design, exclude minority group personnel from receiving their full measure of justice and satisfaction. The Chaplain, because of his interpersonal relationships with people at virtually every level of command, plus his understanding of the system, is in a position to help seriously reduce the conditions of existing racism. By committing himself social and spiritual welfare of

every man in the unit, the Chaplain becomes better able to be a pastor to his troops -- across racial and ethnic barriers. The elimination of racism must become a part of the prophetic role of the Chaplain. To not work for social justice is to approve of institutional racism. To not work for social justice is to not understand the mission of the Chaplain. The Chaplain can not bring men to God and God to men unless he can also bring those men into a more harmonious relationship to each other.

CHAPTER VI
COURSES OF ACTION

What does the Chaplain do when he discovers that he is not in a prophetic role? Where does he go for help? We do have a Biblical model, and we have some psychological and sociological insights. Once committed to the task of finding solutions of how to "serve all of my people," the Chaplain has a vast amount of resources available to him.
Biblical Model.

Jesus came to fulfill the Law of Moses. On many occasions, he added social definition to the Hebraic Law. By example, he taught the role of the prophet in dealing with bias. The example is the occasion of Jesus with the woman at the well. In those days, it was unacceptable for a woman to talk with a man in public, but Jesus was forbidden by social practice to speak to a Samaritan of either sex. He did not let racial or sexual bias dissuade him from fulfilling his prophetic role. He challenged both religious and social bigotry -- a proper role for a Chaplain. Using the Biblical model, it is easy to see that loving God is loving mankind, without racial qualification.

Psychological Insights.

The Chaplain has, in varying degrees, studied some form of counseling or pastoral psychology, and therefore has an added dimension of the psycho-social behavior of man. There are many psychotherapeutic concepts, which, when understood by the Chaplain, can be of immeasurable assistance in dealing with people of different ethnic backgrounds. An adequate knowledge and skill in the field of psychotherapy can be a valuable asset in human relations/race relations activities.

Group Dynamics.

A working knowledge of the dynamics of group activity will enable the Chaplain to better work with the various groups that exist within a given unit. The Chaplain sees such groups as relations seminars, drug abuse seminars, problem seminars, discontented groups of soldiers, many staff meetings, and other parish gatherings. The ability to recognize the problems, and strengths, of a group, and to use the natural leadership of that group is important. It does not matter what the racial make-up is within the group, the same types of forces work in all group situations that the Chaplain may encounter. Good group counselling technique is valuable in working with soldiers of differing backgrounds.

Transactional Analysis (TA).

Transactional Analysis is another psychotherapeutic tool which can help the Chaplain deal with people he neither knows or understands. The Parent-Adult-Child (PAC) model is easily understood and easily applied, especially in on-going situations. Among the many books on TA, Dr. Tom Harris has done a magnificent job of capturing Eric Berne's concepts in I'm O.K., You're O.K., and the book is readily available to the reading public. TA is not only an excellent technique of learning about other people, it also helps self to understand more about self.

Other Psychotherapeutic Disciplines.

Many other psychotherapeutic/psycho-social theories are appropriate for use by the Chaplain in his mission. Some other schools of thought are: Behavior modification, rational emotive therapy, client-centered therapy, and psychoanalysis. Many Chaplains have had training in CPE, Marriage and Family Counseling, Guidance, and Counseling Psychology. These skills are valuable in helping the Chaplain grow in his relationship with other people.

CHAPTER VII
SUMMARY AND CONCLUSION

There is a need to deal with the historical data which records the basic contributions of the various ethnic groups within our American society. Historical data represents the general experiences of a people. The experiences of their yesterday will have a real influence upon their today. Therefore, to understand the past experience of an ethnic group is to better understand the people of that group today.

It is the responsibility of each Chaplain to seek an understanding of history as related to various ethnic groups, to include the Chicanos, the Blacks, the Indians, the Orientals, the Rural Americans (without regard to race), and any other group whose historical background is unique.

In addition to a general understanding of broad backgrounds, the Chaplain needs to know something about the historical relationship of his people to other people, and the dynamics which influenced that relationship. He further needs to take a look at the influence that his group has had on him and his personal relationship to other people. It is the responsibility of the individual, upon discovery of his weakness, to deal realistically with the situation. He may experience a feeling that emits challenge, or he may experience some guilt and frustration. These feelings can be adequately handled if the Chaplain has developed some wholesome trust relationships with other chaplains.

Prejudice is a normal part of daily living which often results from a fear of the unknown. It is a part of the system of defense mechanisms which seek to protect the ego. Prejudice is not the real sociological problem. The problem is the action which can result from prejudice -- racism. This is the cancer which eats away at our society, to include the military structure. The Chaplain is in a position where he can work at reducing the amount of racism which exists within his unit. The Chaplain need not become concerned about becoming "too involved" with social issues. His pastoral calling is to care for people. To preach the love of God is to preach the brotherhood of man, and the denial of one of these is to call the other into question.

Any Chaplain Can.

It is a fact that many non-Caucasian people distrust White Chaplains on the basis of the color of their skin only. It is also true that some White soldiers may shy away from Black Chaplains by reason of skin color. The basis for that mistrust is the lack of understanding and personal commitment on the part of the Chaplain. Historical social relationships have made latter day interracial trust difficult. Although attempts at reconciliation will be met by frustration, the Chaplain can overcome many of his problems by taking a firm sincere proactive approach. When basic principles of love and understanding are applied, any chaplain can be a success. It is not so important that a Chaplain be able to recognize racial or social differences in people. It is only important that his ministry not be biased. The Chaplain who has worked through his own "hang-ups," gained some basic understanding of the people he serves, developed some basic counseling skills, and has committed himself to the whole man liberation of every man, will be able to say, without qualification, COLOR ME CHAPLAIN.

RECOMMENDED READING LIST

AND OTHER RESOURCES

1. Bergman, Peter M. The Chronological History of the Negro in America. New York: Harper & Row, 1969.
2. Hall, Calvin. A Primer of Freudian Psychology. New York: The New American Library, 1964.
3. Harris, Thomas A. I'M O.K.--YOU'RE O.K.. New York: Harper & Row, 1969.
4. Heyer/Monte. Am I A Racist?. Paulist Press, 1969.
5. Wilcox, Roger Clark. The Psychological Consequences of Being Black. New York: John Wiley & Sons Publishers.
6. Visit or write the Department of Black Resources, World Council of Churches, New York.
7. Visit or write the Department of Youth Services, World Council of Churches, New York.